

THE 8145.a.65
L I F E
OF 1-8
ARISTIDES,
THE ATHENIAN;

Who was Decreed to be Banish'd for HIS
J U S T I C E.

Translated from an *ARABICK Manuscript*;
suppos'd to be Written Originally in *GREEK*,
by *THEOPHRASTUS*.

*Thus where the Rabble rule, the Great, th' Inslave;
And Vertue's Self's Destructive to the Brave.*

Vide Plut. Lives.

D U B L I N:

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T H E
P R E F A C E.

TIS the Fashion to write PREFACES, both to our own Works, and to other Men's; S——m and St. A——h have done the Former, and the Learned Mr. Fr——h the Latter: And I see no Reason. why I shou'd not do it as well as They, except it be, that I am not in the Number of the Disaffected. and 'tis a Thousand Pitties but I were: For surely I have now before, me, the happiest Opportunity of Railing at the Government, and making rueful Prognosticks, that ever true Lover of Liberty was bless'd with.

WE had (might I say)

We had delightful Prospects——

We had full Hopes, that ——

We had Hopes, that ——

We had not the least Doubt, but ——

Nay! we had ev'n reckon'd upon't as a sure Blow, that ——

BUT now instead of all This;
We have not any Hope —
We have no Hopes, that —
We have not the least Prospect —
 Nay! we have not any Expectation of ever
 living to see it otherwise. —
 Our Enemies will tell the Rest with Pleasure.

But now, to the Merits of my AUTHOR; I need not tell the Letter'd World, that the Learning of Greece was, in a great Measure, Translated into Italy; and that it suffer'd greatly there, in the Common Ruin, from the Incursions of the Goths and Vandals; as the Remains of it at Athens, and other Learned Cities, did afterwards, from the Barbarous Invasions of the Saracens. And as much of the Roman Learning, has been recover'd from the Tramontane, and more Northern Nations of Europe, where the Lumber was left, as the Swarm return'd; so the lost Learning of Greece is chiefly to be expected from the East: ARISTOTLE Travell'd thither long a-go; and in all Probability his Scholar, THEOPHRASTUS, attended him; tho' he had not the same good Fortune in Returning: I don't doubt therefore, but the World will now be exceedingly rejoyced at the Recovery, of even these small Remains of that Great Man; and that I, the EDITOR, will have the Blessings of late Posterity, for my Piety towards him. — But, because 'tis perhaps no Secret, how I came by this pretious Piece; I don't care if I tell the World that I had it from a Traveller, who lately sojourn'd in this City, in his Way to London. He was a Man of
middle

middle Age, and ruddy Complexion ; he commonly appear'd wrapt up in a Gralier's Coat, with a remarkable Scar upon his Nose, occasion'd (as he said) by the Plague, which broke out upon him in that Part: By his own Account, he had liv'd Fifteen Years in Constantinople, where he met with this Manuscript in the Hands of a Learned CAD I ; who, contrary to the Practice of his Brethren of the Bench, propos'd ARISIIDES as his Pattern in all his judicial Decisions ; and, as a special Mark of his Favour, allow'd our Traveller, who was very well skill'd in the Arabick, (which he says is the Learned Language of the TURKS) to take a Coppy of it : And He, as an Acknowledgment of the Humanity, with which, I had the Happiness to Entertain him at his Arrival in this City, made me a Present of that Coppy : And what is more, Enabl'd me to make a Present to the World of it, by Instructing me in that Language, and helping me to render it into my Own. And now the only remaining Difficulty is, how to Reconcile the Criticks to the Truth of this Discovery. and, perhaps the Genius of this Treatise, will be a better Argument of its being Written by THEOPHRASTUS, than any Thing I can say in Proof of it ; but, if this won't doe, I here declare upon the Honour of an EDITOR, that I--- ay, but hold say they, PLUTARCH has Written the Life of A R I S T I D E S, and you have told us a Thousand Things here, that PLUTARCH does not say One Word of--- And where's the Wonder of that, say I ? THEOPHRASTUS liv'd some Hundreds of Years nearer the Truth than PLUTARCH, and 'tis a hard Case if he cou'd not know more of

it— Well, but, say they— **PLUTARCH** quotes **THEOPHRASTUS** in the *Life of ARISTIDES*; and yet he mentions none of these Things.—*Nay, nay, Sirs, there I have you fast—* For if **PLUTARCH** quotes **THEOPHRASTUS**, in Relation to **ARISTIDES**, why then **THEOPHRASTUS** Wrote of **ARISTIDES**.

Therefore —

A N D if you say, that **PLUTARCH** mentions none of these Things, with humble Submission, I say You — for he mentions many of 'em; not all indeed, but who can help that? perhaps, though he quotes **THEOPHRASTUS**, it is not this Part of his Works he refers to; and if it be, perhaps, he did not think it worth his While to relate the gross Follies and Absurdities of the Little Assembly of Eubæa: Or it may be, he thought 'em so **MONSTROUS** and Incredible, that Posterity, won'd never believe him — Or it may be Twenty other Things. —

A Y, but say they, if **THEOPHRASTUS** had Written this Treatise; surely **SUIDAS**, or **DI-OGENES LAERTIUS**, or — Why now, that I won't say One Word to. My whole Strength lies in Something that belongs to that Objection; and depend upon't, it shall never be discover'd, till I meet with an Adversary worthy of my Might. I throw this out as a Bait to Catch the Criticks: They think it a fair Handle; but when they come to Feel it, they'll find it a Hook; and when I once get it into their Gills, you shall see how I'll Play 'em.

T H E First that I have in my Eye, is my Old Friend **M — w**; He'll but just Glimpse upon
the

The P R E F A C E:

the Title Page, then skip over the Preface, and away to the Body of the Book ; which he'll Answer, Paragraph by Paragraph, before ever he Reads it thro' or knows the Design of it ; (for that's his Way) then says he, —

I say, and prove, that **ARISTIDES** was —

2dly, I say and prove, that **ARISTIDES** was not —

3dly, I say and prove, that **ARISTIDES** liv'd —

4thly, I say and prove, that **ARISTIDES** did not live. —

5thly, I say and prove, that —

6thly, I say and prove, that —

7thly, I say and prove, that —

8thly, I say and prove, that —

9thly, I say and prove, that —

10ly, I say and prove, that — and so on.

Then again :

I am credibly Inform'd, that the Venerable Mr. **PLUTARCH**, and Mr. **SUIDAS**, do not Consent to the *Account* here given, that, &c. —

And Lastly ;

If **ARISTIDES** was — Why then **ARISTIDES** was not :

But **ARISTIDES** was not. —

Therefore —

Again :

If **ARISTIDES** liv'd — then **ARISTIDES** did not live.

But **ARISTIDES** did not live. —

Therefore —

***ST!** not a Word: Let him go on till I have him fast ; and then, you shall see how I'll Souce him ; and I will so Pull him, and Haul him, and Tumble

Tumble him, and Touze him: I'll so Up him, and Down him, and Dangle him, and Dance him; that he'll wish himself at the Bottom of the Sea: I'll Expose him, more than ever he Expos'd himself, (and that's a bold Word) Nay! I promise you, that I'll make him more Ridiculous than he appear'd at the Th.....l; or even at the Barr of the House

A L L my Fear is, that when I hang him at my Hook, and show him about for a Gudgeon; then the Wretch when he finds his Folly, (I beg Pardon, that's impossible) I mean, when all the World laugh at him for an Oaph, why then he'll Publish a new Edition of his Remarks, (for that's to be the Title Some Remarks upon a late Book, Entitul'd, &c. with a Correction of one Error; and then the Witty Word ERRATA at the Head of it; as a sly, implicit Acknowledgment of all the Blunders that went before: But if that won't do; then will he Collogue some poor Sizer, upon the Hopes of an Exhibition, to take the Non-sense upon himself; to the utter Ruin of his Reputation, and Advancement in the World.

AND yet, after all this, he'll have the Assurance to say among his Friends, that if he could see this Manuscript, then he'd try whether it were Truth: For you must know, the Wretch is a great Pretender to the Orientals, though he does not yet understand the Punctuation of a Hebrew Pronoun.

N. B. The Rest of this PREFACE is to be found at the End of the BOOK — that's New!

T H E

Life of ARISTIDES.

ARISTIDES the *Athenian*, the Son of *Lyfimachus*, was of the Tribe of *Antiochis* and Burrough of *Alopece*; he had his Education in the Law; and from his Youth up, apply'd himself with great Diligence to Publick Pleadings; which was then reckon'd the surest, and most honourable Method, of arriving to the highest Dignities of the State: In which, by his singular Vertue, unwear'd Application, and great Abilities; he quickly acquir'd so great a Reputation for Eloquence and Integrity, that in the celebrated Controversy betwixt the *People* and the *Thirty Tyrants*, (where the Fate of *Athens* was the Prize) none were found through out the whole State, of so much Courage and Resolution, as openly to oppose the Insolence of their Oppressers; besides *ARISTIDES*, his familiar Acquaintance *Clesthene*s, and One or Two more.

HIS Friends did all they cou'd to dissuade him from so hazzardous an Undertaking: They represented it, as *desperate and impracticable*, beseeching him, with Tears in their Eyes, not to engage in it: 'Twas impossible to save the State;

and why should he pull down inevitable Ruin upon Himself, and his House.

ARISTIDES listen'd to their Intreaties with great Attention; yet not in the least mov'd from his Purpose: He thank'd them for their kind Concern, and friendly Advice; but begg'd they wou'd spare themselves any farther Trouble upon that Subject. For his Part, he always apprehended, that a good Citizen was born for his Country; and that if he fell in the Service of it, he had done his Duty. He was not insensible of the Danger that threatn'd him; but ATHENS had engag'd all his Care, he could not fear for himself while That was at Stake.

THE History of that Important Controversy is so well known, that I need not repeat it; 'Tis sufficient to say, the Event was (beyond all Expectation) answerable to the pious Resolutions of those Generous Patriots, that engag'd in the Defence of their Religion and Liberty; the Tyrants were expell'd, and the Government was again settl'd upon it's Antient Basis.

FROM this Time, ARISTIDES was so well establish'd in the Affections of the People, and in the good Esteem of the Greatest and most Eminent Men of Athens, that he was thought worthy to be sent soon after into Eubœa, under the Two honourable Characters of One of the Chief Governors, and First Archon of that large and fruitful Island, Situate in the Agean Sea; and divided from Attica by the narrow Channel of the Euripus. The High Priest * of the Place, a Man of eminent Piety, of excellent Knowledge, and great Experience, was joyn'd in Commission with him.

NEVER on

NEVER was any Government more happily Administer'd; every thing was establish'd up to the Wishes of all good Men; Peace and Truth flourish'd; Religion was restored to its antient Purity and Lustre; Justice was admirably dispatch'd, and impartially administer'd; the Rights of the People were preserv'd undiminish'd; and the *Injuries of former Times* were redress'd as far as possible.

'TIS said of *ARISTIDES*, that above all Politicians, he imitated and admir'd *LYCURGUS*, the celebrated *Law-giver* of the *Lacedemonians*: He was a severe Adorer of Justice, and steadily adhere'd to the *Constitution of Athens*, which was an *Aristocratical Government*. 'Twas his Opinion that a good Citizen, ~~ought~~ to offer himself to the Service of his Country unmercenary; and without the Reward, not only of Riches, but even of Glory it self: And therefore it was, that if at any Time, the Applause of his good Actions did not rise up to the Merit of the Performance, he was perfectly unconcern'd; for he said, "His Business" was not to pursue Praise, but to perform laudable Actions. This disinterested Integrity was so very remarkable in him, that at the Recital of these Verses of *ÆSCHYLUS*, in the Theatre, relating to *AMPHIARIAS*.

*He aims at being Good, not seeming so;
Profound of Mind, the Fruit thereof to show;
Where Sage Advice and prudent Counsels grow.*

The Eyes of all the Spectators were Converted on *ARISTIDES*, as if this Vertue, did in a more

especial Manner appertain to Him; for He was a most undaunted Champion for Justice, not only against *Friendship* and *Favour*, but against *Wrath* and *Malice*: And this was That, of all his Virtues, with which the Vulgar were most affected, because of its continual and common Use: And this alone, is sufficient to clear that Aspersions, which his Enemies were so Industrious to cast upon Him, *Namely*, that He was of a violent and Tyrannick Disposition; for as much as the Divine Appellation of *Just*, is a Title inconsistent with such a Disposition; and such, as no *Tyrant* was ever yet possess'd of, or sought after. Not to mention, that tho' *Violence* was the general Charge, by which they labour'd to traduce Him; yet when they Conspir'd ~~against~~ his Ruin, the greatest and almost the only Accusation they brought against Him, was an Act of **MERCY**.

JUSTICE, makes Such as are in Prosperity, Power and Authority, to lead the *Life* of a *GOD*; the Contrary, that of a *Beast*. **ARISTIDES** therefore, had at first the Fortune to be Lov'd and Ador'd for his Sirname; but at length to be Envy'd and Malign'd. For when He first came into *Eubæa*, He was exceedingly Carress'd by all Orders of Men in that Island; *but most by Those who Cared least for Him*: They, even contended, who should pay Him the greatest Proofs of Respect and Veneration; and did Him such Honours, as were never before heard of, among any of his Predecessors in those Stations.

BUT at length, when they found on all Hands, that **ARISTIDES** was not to be byass'd by all the Honours they could do Him; that he propos'd

no other *End* but the *Welfare* of *Eubæa*; they thought vain to expect He would serve their *Private Interest*, who had Himself, no Interest, separate from the *Publick*. When they found that *Favour* and *Affection* were of no Force, they then apply'd themselves to his *Fears*; in Hopes to work that by *Terror*, which they could not effect by *Kindness*: But, alas! *They never were so much mistaken as here*. Fortitude and Justice were inseparable in *ARISTIDES*; He dreaded nothing but Dishonesty, and therefore He felt no *Fear*, because he knew no *Guilt*.

DISTRACED and enrag'd at this Disappointment, they conspir'd his utter Destruction; and *MOLO*, a leading Man amongst 'em, swore, *He would have his Head*.

WHILST Things were in this Condition at *Eubæa*; *THEMESTOCLES*, a Man of great Power and Interest at *Athens*, prevail'd so far with the *Aristocracy*, that he had himself chosen Sole Governor of *Eubæa*, whither he arriv'd soon after. The Enemies of *ARISTIDES* took Occasion from hence to raise their Courage, and speak with Confidence of their Success against Him; inso-much, that many, who had before flatter'd Him, now threw off the Mask and declar'd themselves openly. They spread abroad a Report, I won't say how justly, (for *Falshood* was, at that Time, arriv'd to the Refinement and Perfection of a very curious and subtle Science, both at *Eubæa* and *Athens*;) that *THEMESTOCLES*, the Son of *NECLES*, was *ARISTIDES*'s certain Adversary, in Behalf of the Populacy. Some said, *That being Boys, and bred up together from their Infancy, they*

were always at Variance with Each other in all their Words and Actions, as well serious as Diverſive: And from this Contention, they ſoon made Diſcovery of their natural Inclinations; the One being cloſe, adventurous, and ſubtle; the other of a very open and frank Diſpoſition; yet always intent upon the Exercise of Juſtice, not admitting in any Degree, falſifying in Language or Deceit, no, not ſo much as at Play.

OTHERS did not ſtick to contradict this with great Confidence; affirming, *That THEMESTOCLES and ARISTIDES, had not any Acquaintance with one another, before that grand Conteſt betwixt the People and the Tyrants abovemention'd, and that then they were in one Intereſt; And ſince the Faction againſt ARISTIDES, were the known Adherents of thoſe Tyrants, they did not doubt but they continu'd in the ſame Intereſt ſtill.*

BUT here, to give a Light into this Part of the Relation, it will be neceſſary to look back a little higher into the Hiſtory of theſe Countries; where we ſhall find, that towards the **FORTY FIRST OLYMPIAD**, a deſperate Rebellion broke out at *Athens*; wherein the *Senate* were for the moſt Part murder'd or expell'd; the Government was entirely over turn'd; all Laws, Humane and Divine, were violated after an unheard of Manner; and in the Concluſion the Principal Rebel, *LEWMORCOS*, eſtablish'd himſelf ſole and abſolute Tyrant of *Athens*, and all the Dominions belonging to it: Who knowing that his Power could only be preserv'd by the ſame Inſtruments, by which it was firſt acquir'd, engag'd all his Aſſociates to him by the ſtrongeſt Tyes of Affection

Affections and Interest. He had greatly endear'd Himself to 'em, by an open and kind Conversation, and by exposing Himself upon all Occasions of Danger and Difficulty, equally with the meanest of his Adherents; but above all, by rewarding them with Land, instead of Money, He had bound 'em eternally to his Service; because that their Interest and his, were from thence forward inseparable: They were therefore obliged to support Him, since if he fell, 'twas unavoidable, but they must fall with Him. 'Twas upon this Policy that He depriv'd all those that had Oppos'd Him of their Estates, and settled them upon those that follow'd his Fortune, that they might still be obliged to adhere to it: And because the Forfeitures of *Attica* were but few in Comparison, He was oblig'd to settle great Colonies of his Followers in *Eubæa*, a great Part of which was distributed among 'em.

AND although, after the Death of *LEWMORCOS*, the Government was again restor'd to its ancient Form; yet the *States of Athens*, did not think it advisable to disturb their Possession; hoping, that this Indulgence wou'd engage their Affections, and bring them to be well dispos'd towards the *Aristocracy*, by whose Favour, they were allow'd to enjoy, what they had acquir'd by *Rebellion and Usurpation*: But, alas! they were mistaken in the Temper of the Men. There is a Malignity in some Dispositions which no Kindness can conquer; and upon which, Indulgence never yet had any other Effect, than to swell their Vanity, and raise their Insolence to new Demands, and farther Expectations. Like those proud Ex-

crescences

crefences in some Sores, that baffle the Vertue of gentle Applications, and can never be brought to yield to any thing but *Caufticks* and *Incisions*.

MOST of the *old Rebels* were now dead, but their Posterity, for the most Part, did with their Fortunes inherit their Principles likewise; though indeed it must be own'd, that many of 'em detested and abhorr'd those Principles, and by their ready Submission, and sincere Affection to the Government that was over 'em, made the best Attonement they cou'd for the Rebellion of their Ancestors. And even those, that were Villains in their Hearts, were yet so far discountenanc'd by the Vertue and Authority of *ARISTIDES*, that they thought it their Interest to conceal their Malice the best they cou'd; insomuch that the **OLD LEVEN** seem'd to be now almost entirely worn out; till at the Arrivall of *THEMESTOCLES*, a few *factious* and *malignant Spirits* set all again into a *new Ferment*.

THESE were Men, who under the Government of *DUPLOS*, the Son of a Rebel, were prefer'd to the highest Honours in *Eubæa*; but after the Expulsion of the 30 Tyrants were again depos'd and reduc'd to a private Condition.

ONE of these, nam'd *ERICOS*, had been Chief of the *Epheta*, and after he was displac'd from that Trust, for suffering (among other Crimes) grievous Treason against the State to go Unpunish'd, was chosen *President of the Assembly of the People*; in which Station, no Man was ever better qualify'd, to carry on his own *Private Designs*, under the Pretext of the *Publick Good*. He was a very artful and popular Man, of great seeming Sincerity

cerity and *real Falshood*; 'twas common with him to make the deepest Protestations of his Integrity, that he had nothing at Heart but the Welfare of his bleeding Country, and if he cou'd live to see that Recover'd from the Distempers it groan'd under, he wou'd be contented to die the next Moment. And 'twas observable, that always when he made these solemn *Asseverations*, to shew his Sincerity, he laid his Hand upon his Heart; though it was well known, that Nothing he ever said, came from thence; for he had the Picture of Envy in his Face, a certain livid Paleness of Aspect, which betray'd his inward Thoughts, and contradicted every candid Thing he said. With all his *Disimulation*, he had a very Boisterous and Precipitate Eloquence, which he always employ'd, upon all Things alike; running out with as much Eagerness and Vehemence upon the meanest Trifle, as he did upon Points of the highest Importance: And indeed it was the Perfection of his Oratory, to exaggerate every Thing after an unaccountable Manner; to raise a Mole-hill to a Mountain; to swell any little Over-sight or Omission in the Man he did not like; into a Crime of an Enormous and Gigantick Size; and such as threatn'd nothing less than the very Being of Eubæa. But it was quite otherwise when One of his own Faction came before him; upon those Occasions he was observ'd to be very Deaf, and very short Sighted: You must Speak perhaps ten Times before he Heard you; and when he did Hear you: *Tis true*, it was a rash Action, or a giddy Expression; indeed other People might See farther than he; but for his Part, he cou'd not discern any great Harm

int: And truly, if People must be barr'd the Freedom of their Actions, and must not be allow'd to speak their Thoughts, he cou'd not but think the LIBERTIES of Eubœa were in a very miserable Condition. When this wou'd not do, and the Crime was too Flagrant to be Gloss'd over at that Rate, then, a Nice Distinction, and a Tender Regard for the Rights of the Subject, was sure to do the Work. One time a *Faction's Villain*, that had made himself very Notorious for sowing Sedition in the Island, was brought before ERICOS; where it was prov'd beyond all Possibility of Doubt that he had publish'd and dispers'd many *Treasonable Writings*, tending to raise a Rebellion, and over turn the Government: ERICOS heard all this with great Regret, and at length rising up, very gravely Enquir'd, *whether it cou'd be prov'd upon that Offender that he knew how to Read?* The Audience were very much surpriz'd at so strange a Question; knowing that ERICOS himself was acquainted with the Man, and knew, as well as any Man living, that he had his Livelihood by an Employment, which no Man was ever known to undertake, that was altogether Illiterate: However, that Doubt was easily got over, and when it was Prov'd that he cou'd Read; why then, the Question return'd, *Whether it cou'd be Prov'd that he had read that Book, for which he was accus'd?* For if he cou'd not, why then it cou'd not be Prov'd that he Publish'd it with an evil Intention; and if he did not, surely no Man ought to be Punish'd for doing an ill Thing, unless he did it with an ill Design.

ANOTHER

ANOTHER Time, a Fellow was brought before him for *Crying up Resistance against the Government* (though the Laws had expressly forbid it) and *Swearing* (without any Manner of Provocation, without any Injury done him, or any Likelihood of any) *That if the Aristocracy shou'd touch his Property he wou'd Cut their Throats.* This was thought a very heinous and intollerable Offence; and indeed, ERICOS wou'd not but own that it was so, if it was meant as People suppos'd. But after all, who knows what Aristocracy he meant? Did he mention the Aristocracy of Athens; or did he say the Aristocracy? They answer'd, That he said only the Aristocracy; and they thought he need say no more, because their Discourse had been of no other Aristocracy but that of Athens. That proves Nothing, said ERICOS, he might have meant the Aristocracy of Jonia for ought you know. And truly so he might, for the Aristocracy of Athens was at that Time, the Titular Aristocracy of Jonia: But however it happen'd, no Body took Notice of the Quibble at that Time; and so the Offender escap'd.

I Thought this Digression necessary, to give you a Light into the Character of ERICOS, and to prepare you for all the Extravagancies which the People run into, under his Presidency.

ERICOS had a Son who was possess'd of all his Father's Malice, but wanted his Art, to colour and conceal it. He resembled him not only in the Envy of his Aspect, but in the Vehemence of his Temper. He had all his Fire, all his Rage, and (because he was wholly depriv'd of Prudence) more than all his Violence in Words and Actions. In a

Word, He was Heir to all the Malignity of his Nature, and inherited every thing of his Father but his Understanding.

TO second and support young *ERICOS* in every Thing he said, there was *HIPTONIDES*, Sirnam'd *The Blunderer*; *AMAUROS* *The Malicious*, and *PALAIOPHES* *The Prancer*; Three Men of like Parts, and Passions, and Principles; their Tempers suited to a Wonder, their Understandings Tallied to a Hair, and their Interests were always the same: The only Difference was, that *PALAIOPHES*, being bred up in a greater Scene of Action, and to Business of a more publick Concern, had from thence (as well as from a certain Insensibility of Nature, which made him incapable of Blushing) advanc'd himself to some considerable Heights of Assurance above his Companions. And to this, that by his Education at the Bar, (*from a perverse Imitation of Eloquence*) he had acquir'd a certain Facility of Speaking after a handsome unmeaning Manner; insomuch, that many, who heard him, observing the Wisdom of his Air, and the Earnestness of his Action, cou'd not be persuaded but there was a great Deal in what he said though they cou'd not comprehend it. The Truth on't is, that though he wanted Penetration to reach the Force of a significant Expression; yet he had Memory enough to retain the Sound of it: And by this Means he had furnish'd himself with a Rote of very Important Words; which he never fail'd to run over, every Day of his Life, with incredible Unweariedness, and very little Variety. A merry Writer of that Age, us'd to say of him, *That he never*
heard

heard him speak, but he always put him in Mind of the BIRD and the BELLS; he run the same Round eternally, and never chim'd more than six Sounds in all his Life. The Difference was, that sometimes he began at one End, sometimes at another, and sometimes in the Middle. At one Time, it was Liberty, Property, Revolution, Glorious, Immortal Memory. At another, it was, Memory, Immortal, Glorious, Revolution, Property, Liberty. And then again; it was Revolution, Liberty, Property, Glorious, Immortal, and so on. But what is the most Surprising Circumstance in his Character, is; that by Repeating those Words upon all Occasions, and that in a most earnest and vehement Manner, he had persuaded the People, that there was an absolute Necessity of Repeating 'em; and that if they shou'd fail to say them over, at least, Three times every Day of their Lives; the Religion and Liberties of Eubæa were from that Moment lost, for ever. Nay! he wrought so far upon the Minds of the Superstitious People; that he prevail'd upon 'em to Institute a Solemn Annual Feast in Memory of those Words; seemingly in Memory of those Words, but in Reality, to support his own Interest, when he was in Power; and when he was turn'd out, to Spirit up a Faction against the Government; to sow the Seeds of Discord in the Hearts of the People, and to perpetuate Sedition in the Island: In hopes by that means, at one Time or other, to bring Things into such a Confusion, as might produce an Alteration to his Advantage: Because, that whilst they continu'd in the Condition they were then in, he and his Adherents could not have

the least Prospect of any Preferment in the State.

I mention'd Two others with *PALAIOPHES*, who have scarce any Thing considerable in their Characters, that is not imply'd in their Names. However, it may not be altogether unworthy the Reader's Curiosity, to know, that *AMAUROS* had acquir'd his Surname, from the many *Malicious* and *Ill-natur'd Things*, which he was observ'd to speak in the Assembly; though in Reality they were none of his, *they were only whisper'd through him*: For when ever any One had any Gall, or Malice in his Heart, he immediately communicated it to *AMAUROS*. And he, without any more a-do, deliver'd it to the Assembly, as the *Oaks of Dodona deliver'd the Oracles*. But however, it was very observable after some Time, that the *bitter Things*, which *pass'd through him*, had left a *deep Tincture* behind 'em; and that after he had been some Years speaking the *Malice of other People*; he now began, with new Violence, to utter his own.

BESIDES These, already mention'd, there was *MOMUS*, who, after *ERICOS*, was the Man of best Understanding, among the Enemies of *ARISTIDES*; who, though he was of Abilities superior to *PALAIOPHES*, yet he was but *Second* to him in the Praise and Esteem of his Party; because his Pride would not permit him to be Popular: This Vice was discernible in every Thing he did; but chiefly betray'd it self in Two contrary Instances; a most *Tyrannick* Insolence to all below him, and a servile and strain'd Complaisance to all above him; he was *Insufferably Insolent*

Insolent, to create an Awe and Veneration of him in vulgar Minds; but most *affectedly* humble, to court those Returns of Respect from his Superiors, which fed his Vanity; and which, it was the highest Mortification to him, to miss of. He had so many *distinguishing* Ill Qualities, that it was difficult to say which was *Predominant*: But thus much is agreed on, on all Hands, that they were *all Evil* to so *Eminent* a Degree, that they cou'd never be exceeded, but by one another: For no Man ever presum'd to be more *Proud*, more *Ambitious*, or more *Ill-natur'd* than *MOMUS*; and yet, 'tis said, his Pride was exceeded by his Ambition, and *both* by his Ill-nature: He was *Ambitious* and *Proud* to a *Proverb*; but he was *Ill-natur'd* to a *Miracle*. This had gain'd so entire an *Ascendant* over him, that it gave a *Tincture* to all his other Vices, and enter'd even into his Pleasures. For *MOMUS* was not content to be dissolute at the common *Rate*; he had no *Relish* of a *Debauch*, that was not attended with the *Ruin* of Innocence and Vertue; as if the Gratification of his criminal Appetites consisted rather in *Destruction* than in *Enjoyment*. I cou'd mention under this Head, Instances of *basest* Treachery, and most unparallel'd Barbarity in him; but, that I wou'd not add to the Calamities of the Unfortunate, by recording *Their* Infamy, at the same Time that I wou'd perpetuate *his*. 'Twas a Happiness to the World, that he had such an *Aspect*, as rais'd a *secret Horror* and Detestation of him, at first Sight: Providence had so appointed, as it were on purpose, to guard innocent and undesigning Persons, from the Delusion of his fair Words, and the Treachery

Treachery of his Mind. He had all *Avernus* in his Looks; such a Malignity as no Art cou'd alter, no Industry conceal. When he laugh'd, 'twas, as *HOMER* expresse it, † *He laugh'd hideously*: For 'twas observ'd that there was more Malice in his Smiles and best Looks, than in the Revenge and Wrath of other Men. He had lost a considerable Employment at the Departure of *DUPLOS*, which he wou'd have kept at any Rate: For *MOMVS* had no Principle but his Interest; nor regarded any *Party*, but, in Order to that; and therefore he cou'd at any Time easily sacrifice *Both* to his Ambition: And as he never cou'd forgive his own Folly, for not having endeavour'd by all imaginable Methods, to preserve his Employ; so it was not to be expected, that he wou'd ever forgive those that had deprived him of it: He therefore was a most inveterate and implacable Enemy to *ARISTIDES*, and all his Friends. And the more, because *He* hop'd to recover by his Ruin, more than he had lost at his Advancement.

THE first Thing that *MOMVS* propos'd to the Assembly, was this: *He had learn'd (he said) from long Observation; that Contradictions were of a very perverse and obstinate Nature, and that the Parts of 'em, were such sworn Opposites, that they cou'd never be in the same Place together, without Quarrelling: And therefore, he humbly propos'd, that, for establishing Peace and Unanimity, among the good People of EUBÆA, these Enemies might be reconcil'd, and made consistent with one another for the Future; and that a Decree of the People shou'd pass for that Purpose:*

As for Example: *Whereas these Two Propositions....* Such a One was Elected Citizen of such a Place, on such a Day; and was not Elected Citizen of that Place, on that Day..... *As Things now stood, were most inveterate Enemies, and sworn to destroy one another wherever they met; they might henceforward be reconciled, and live together in perfect Unity: And that if any One hereafter, shou'd dare be so impudent, as to say they clash'd or quarrell'd with one another, he shou'd incurr the high Displeasure of the People: And this, he assured 'em, wou'd strengthen the honest Interest of EUBÆA, more than any Thing they cou'd think of.*

T H E sober Part of the Assembly were amaz'd at the Proposal, and look'd upon *MOMUS* as stark Mad; but were more amaz'd, when they observ'd the President approve of it, as a very *seasonable* and *wholesome* Advice: And immediately, putting the Question, it was carry'd by a great Majority; but with this Limitation, that no Contradictions shou'd be reconciled, but such, as some of the *honest* Part of the Assembly, shou'd Petition for, within a certain Number of Days, from the Date of the Decree.

AFTER This; it was Propos'd, that whereas *SO LON* had made a Decree, *That Such as were Convicted of any heinous Crime, of Impiety for Example, or Bribery, or Prophaness, or were deeply in Debt, &c. shou'd be utterly Excluded from the Consultations of the People; it being very improbable that Persons of wicked Lives, or desperate Fortunes, shou'd endeavour any Thing conducive to the Peace, and Prosperity of the State; but rather that they shou'd design the Confusion, and Ruin of*

D

it;

it; that *Themselves* might be enrich'd with the Spoils of honest Men. It was humbly conceiv'd, (with Submission to the Wisdom of that Great Man,) that he was under some Mistake in that Point; or at least, that he had propos'd it in too General and uncertain Terms; and therefore they humbly desired, that for the Future, that the Law might be understood with this Distinction: *That, whoever was guilty of those Crimes, shou'd not be admitted into the Assembly of the People; unless he had committed 'em for the Welfare of his Country; and to qualify himself to fall in with the President's Measures; and to promote his generous Designs for the Good of EUBÆA; and was carry'd accordingly.*

IN the next Place, *PALAIOPHES* propos'd to the Assembly, that, *Loyalty and Submission to Lawful Authority, were to his certain Knowledge, very troublesome and inconvenient Vertues; very dangerous also, and utterly inconsistent with the Liberties of a Free People; And therefore he humbly desir'd Leave to bring in an Accusation against ARISTIDES, in Behalf of Himself, and Seventeen more Free Citizens, his Friends; for Endeavouring (for near Three Years past continually) to oblige them to the Practice of those Duties; and that, with a malicious and seditious Intention to destroy their Liberties, and to introduce TYRANNY and ARBITRARY POWER.*

ERICOS told him, That his Request was very wise and reasonable; and that he did not doubt it it wou'd be cordially agreed to, by that Honourable Assembly, as soon as Things were ripe for that Purpose; but at Present, he feared they were

not enough dispos'd and prepar'd for so glorious a Design: And therefore desir'd him to postpone it for a small Space.

PALAIOPHES easily submitted to the superior Wisdom of ERICOS: However, he humbly mov'd, in the mean time, and preparatory to the grand Design; That the People, of their great Wisdom, wou'd take it into their serious Consideration, to pass a Decree, that those Vertues might be utterly abolish'd for the Future; as destructive of the Rights and Priviledges of the Subject; and that Sedition, Obstinacy, and Rebellion, might from hence forward be substituted in their Place; as the only sure Guardians against Superstition and Slavery.

THIS Proposal was receiv'd with prodigious Applause; and as soon as it was agreed to, a worthy Member rose up, and humbly mov'd, That PALAIOPHES, and his Seventeen Friends, who had lately practis'd those new-created Vertues, after a very extraordinary and unheard of Manner, shou'd have the Thanks of that Honourable Assembly for so doing: Which was done accordingly, in very full and ample Terms.

AMAUROS observing what had pass'd, thought he had as good a Title, to the Favour of the People, as his Companion; and therefore he humbly Requested, That as they had been pleas'd to abolish some Vertues, at the Instance of PALAIOPHES, they wou'd not think it unreasonable, to alter ONE in Favour of Him. He said, the Surname he was known by, was a very invidious Appellation; and though it contain'd in it something that was very convenient and necessary

for *Their Purpose* ; yet, (*he knew not how it happen'd*) he found that all Good Men *abhorr'd* and avoided him for it. Now, he had observ'd that **JUSTICE**, though it was a very nice and scrupulous Vertue, (and entirely inconsistent with their Designs,) yet it had a very agreeable Sound ; and though he did not care for the Thing ; yet he had a great Veneration for the Name : And therefore, he humbly mov'd, that, That Honourable Assembly wou'd be pleas'd to pass a Decree, that inveterate Malice, might from thence forward assume the Stile and Title of Strict Justice. This, he said, wou'd not only be an inexpressible Advantage to him, but likewise to the whole Assembly ; it wou'd give a new Gloss and Sanction to all their Resolutions ; wou'd establish their Reputation, and strengthen their Authority, beyond any Thing they cou'd devise.

ERICOS well observing the Tendency of that wise Proposal, begg'd likewise, in behalf of himself and his Friends ; that for the Future, Envy also might alter its Name, and be call'd Love of Liberty and **EUBÆA** ; and **MOMVS**, with great Earnestness, made the same Request for *Pride* and *Ambition*, and *Ill-nature* ; and accordingly they were all carry'd in the same Decree with great Applause.

BUT, in Order to prepare the **READER'S** Belief, for all the monstrous Extravagancies already related ; as well as many other *Incredibilities* to come ; I shou'd have told him, that the Power of Assemblys was at this Time so *Arbitrary* and *Unlimited*, that it was an avow'd and receiv'd Maxim at **EUBÆA**, that a Decree of the People cou'd

cou'd effect any Thing whatsoever to full Purpose, excepting only *the Change of one Sex into another.*

WHEN therefore, the *Faction*, had by the Methods above mention'd, prepar'd, and purg'd, and modell'd the Assembly, to their own Liking; they then thought it high time to fall upon *ARISTIDES*; for whose Sake alone, they had pass'd all those wise and wholesome Decrees, before spoken of: And the first Occasion they laid hold of against Him, was as follows.

THERE was at *EU BÆA*, a Garden, and a pleasant Park, belonging to the *Aristocracy* of *Athens*; whither the People resorted, at certain Seasons to take the Air, and divert themselves with several kinds of Pastimes and Entertainments: But one Night, *ARISTIDES* and his Colleague, had Intelligence, *That some Rogues Design'd to do a great deal of Mischief, and create a dangerous Disturbance in the Garden*; and therefore, they order'd it to be shut up for that Night: All honest and peaceable Citizens, were very well pleas'd with the Prohibition; and thought their *Governours* were the best Judges, when it ought to be open'd, and when shut; but it seems *AMAUROS's* Brother was not of that Opinion; and therefore he and some more of his Associates, call'd out to the Gard'ner, and swore they wou'd cut his Throat, if he did not Let them in: He told 'em, that if his Life lay upon it, he cou'd not do it; that it was as much as his Place was worth; and, that if he lost that, he might starve; and therefore earnestly entreated, they wou'd not urge him to his Ruin. The Park, he said, was free for 'em; and they might indulge in all the Diversions of it, (which

he assur'd 'em wou'd be very agreeable) *as much as they pleas'd ; but as for the Garden, he had express Orders not to open it that Night, upon any Account. They told him, they regarded neither him nor his Orders ; and if he wou'd not open to 'em, they'd open to themselves; upon this, without any more Words, they immediately tore down the Pales, forc'd their Way into the Garden ; and trampled every Thing under foot, after, an unmerciful Manner. Not content with this, AMAUROS's Brother, called out to the People, and swore, if they wou'd follow him, he would go directly for Athens, and rob the Aristocracy, of those two precious Jewels, upon which they so much valu'd themselves, to the People ; and assum'd a Superiority over those, who were otherwise their Equals ; tho' he was sure, That, by Right, they belonged as much to the other Citizens as to Them ; and, that, the Aristocracy had cheated them of 'em.*

ARISTIDES, greatly incens'd at this unheard of Insolence, call'd the Magistrates of the Place together; shew'd 'em the *Pales* that were bro en, and the Flowers that were trampled under Foot; told them moreover, *That the Jewels were the undoubted Property of the Aristocracy which they had been in Possession of for Immemorial Ages; and which the worst of their Enemies never disputed their Right to. And in the Conclusion, hoped they wou'd do the Aristocracy as much Justice as they wou'd do any the Meanest of their Citizens, in the like Case ; and he was sure, They desired no more.*

PALAIΟGRAPHES, (who was an under Officer to the Chief Magistrate) chanc'd to be by, when **ARISTIDES** spoke these Words, and tho' he

he could not discern any Evil in 'em; yet he did not know but there might possibly be some made out of 'em, and therefore, he immediately committed 'em to writing, as well as his Memory would serve him; and after he had conn'd 'em over for some Three Quarters of a Year, and advised with all his Friends about 'em, he, at last, began to believe, *That there was a deep Design in 'em, though he could not see to the Bottom of it.* He was sure, *That Liberty and Property,* were struck at; and *Revolution and Glorious Memory* too, were meant, though they were not mention'd; nay, now he remembred, *Memory* was certainly mention'd, and therefore the rest were Meant. And, as to *Liberty and Property*; 'tis true, says he, *There is no great Harm, if the Aristocracy had sometimes (though perhaps not in this Case) as much Justice done them, as a Cobbler or a Corn-cutter of Eubæa; but then, Why should Aristides desire it? Desiring, is as much as to say, Demanding; and that is Liberty and Property. For why should the People do any more Justice than they please?*

With these, and such like Arguments, (when the Assembly was met, and all Things were ripe for the Purpose) did *Paliographes* inveigh, with great Violence against *Aristides*, and in the Conclusion, told 'em, *That as He always believ'd and said, so now He was fully convinc'd, (and He hoped they were so too by this Time) that Aristides design'd to destroy all their Liberties, and to introduce SUPERSTITION and SLAVERY upon their Heads; but if all this did not satisfy 'em, he had One Argument more which he was sure was*
Irrefragable

Irrefragable, and might serve instead of a Thousand, to prove, that *ARISTIDES's* whole Conduct tended to Tyranny and Oppression, and that was, That in the very Case in Hand, (namely, The Controversy betwixt the Aristocracy and *AMAUROS's* Brother) He had taken upon him peremptorily to pronounce, That the Garden Pales were broke, before that the People, who were the proper Judges, had declar'd that they were: And this he did with a very Black and Deep Design, to influence the Eyes of the People, and to make 'em see as he pleased; which surely must be of the last ill Consequence to their Lives, Liberties and Fortunes.

He ended: and his irrefragable Argument was succeeded by a loud Hum of Applause. The People were so much enraged at this dangerous Encroachment upon their Liberties, That they immediately made a Decree, that for the future, Whoever should take upon him to call a Spade, a Spade; or a Packfadle, a Packfadle; or, a broken Pale, a broken Pale; before the People, who were the proper Judges, had pronounced them to be a Spade, a Packfaddle, or a broken Pale, was guilty of High Crimes and Misdemeanours, and should be banish'd for Ten Years from Eubæa, as an open Enemy to the Lives, Liberties and Fortunes of the People. And that Whereas Aristides had already been guilty of those Crimes, therefore he should immediately be banish'd their Territories.

This Decree was thought very Extraordinary, and indeed very Severe upon many Accounts; for besides the Flagrant Iniquity of it, it bore hard upon many honest and plain dealing People, that

that lov'd to speak out, and declare their Thoughts without reserve: Particularly, it was thought to lay a very severe, and hard Restraint upon *THEMISTOCLES's* Wife, a Lady, of very open and free Conversation, that lov'd to call every Thing by its own Name, and was particularly remarkable, for calling a *Spade*, a Spade.

The next Occasion they took against *ARISTIDES*, was this: There was at *EUBÆA*, a craz'd, half-witted Fellow, (whom yet some People believ'd to be more a knave than a Mad-man) whose Name was *MANES*: This Fellow, got up one Day upon the House-top, and roar'd so loud, that (as the Assembly afterwards declared) a Hundred Cities heard the Sound, and shook from their Foundations: telling the People, that if they wou'd give him a certain Sum of Money, he would tell 'em a Story of a Cock and a Bull. Now you must know, that by the Story of the Cock and the Bull, was meant a Story of a huge Giant on to'ther side the *ÆGEAN*; whom the King of *Persia* supported, in Opposition to the Aristocracy of *ATHENS*; and pretended, that he was one of the Posterity of the *Heraclidæ*. Now, says *Momus*, Notwithstanding this grievous Offence, committed by *Manes*; whereby, the Friends of the Giant, were greatly Encourag'd, and his Enemies fear'd out of their Wits; yet *ARISTIDES*, instead of breaking him upon a Rack, or tearing him asunder with wild Horses; or impaling him; or burning him alive; What do you think? — Why truly, he order'd a Prosecution at Law against him — no more — a feint Prosecution at Law for some Three Quarters of a Year; and then obtain

ed his Pardon from the Aristocracy — In Answer to this, *ARISTIDES*'s Friends told 'em; that it was true, *MANES* had publish'd an Intention; of telling such a Story; they cou'd not say indeed, that a Hundred Cities heard him; but possibly an Hundred Men might; or somewhat more: But then, from the Nature of the Thing, it was Evident to them, that those Men were the Enemies of the Giant, and not his Friends; but supposing they were his Friends, cou'd they be encourag'd by a Story of him before they knew what it was? How did they know, that he wou'd tell 'em, that he was hang'd or knock'd on the Head; or, was an Imposter, and a S- of a Wh? for his Enemies indeed, they did not know but some of them might possibly have been affrighted at the Sound of his Name, because they knew it had been made a terrible Bugbear for some Years past: But after all, they were satisfied many of 'em were Men of much more Courage than they pretended; nay, *PHILALETES* told 'em, That he did not doubt but some of 'em were brave enough either to hear any Story told of the Giant, or even to tell it themselves; but, for his own Part, he protested, he never car'd to hear his Name mentioned as long as he lived; and was glad with all his Heart, that, *MANES* had not told the Story of him: A Blessing on his Heart, (says he-) that hinder'd him, whoever he was: Pray Gentlemen, who was He? *ARISTOS* answered, That to his certain Knowledge it was *ARISTIDES* that hinder'd him; and that at a Time, when all his Enemies would have been glad with all their Souls, that he had let him told it out: That

That immediately upon the first Report of MANES's Intention, ARISTIDES and his Colleague, sent an Officer to Seize all his Papers, and among the rest this Story ; by which he was prevented from telling it : That, not content with this, they immediately order'd him to be prosecuted, with the utmost Severity of the Law ; That he was prosecuted accordingly, till he was oblig'd to fly his Country, and was well nigh ruin'd ; and all this for an Intention of a Misdemeanour, for which, the EPHETÆ declar'd, They cou'd not by Law fine him more than a few Oboli ; after this, upon MANES's humble Petition to the High Court of ELIAIA, when the Synegori had declar'd their Opinion, That a Man's saying he wou'd do a Thing, did not in the Sense of the Law, involve him in the Guilt of doing it : The whole High Court (and not ARISTIDES alone, as they wou'd unjustly insinuate) did, as well for that Reason, as because MANES had before that Time, done the Aristocracy some Service, and was besides, in very low Circumstances. represent his Condition, just as it was, to the Aristocracy of ATHENS, and they, upon that Representation, were graciously pleas'd to Pardon him.

Now he wou'd fain know, whether any of them wou'd say, That the High Court of the ELIAIA had not in this Case, acted agreeably both to Justice and Mercy?

As for ARISTIDES, he cou'd not, he said, but think him in the most difficult Circumstances imaginable: At One Time, they accus'd him for Acting up to the Law ; at another, For not going beyond it? In the Case of AMAUROS's Father, his Crime was, That he had prosecuted him

him as far as Justice wou'd allow; *in the present Case his Crime was*, That he had not prosecuted him ten times farther; *tho' if it be a Crime, you know 'tis not his alone, 'tis the Crime of the whole Court. Wou'd you then Censure the whole High Court? or rather, is it the Aristocracy you are angry with, for exercising a Power, which no Body ever denied them? We all know, that, That Power, has lately been pretty much employ'd in Favour of some of your own admir'd Favourites and Friends: Nay, not very long since, (if I mistake not) in Favour even of young ERICOS, and that, not for an Intention, but an Act of Treason; is it then at some Times, a very desirable and happy Power? and only Criminal, when it is employ'd in Favour of your Enemies.*

They answer'd, that, they had nothing to do either with the Aristocracy or the High Court of the ELIAIA; Aristides was their Man, and he shou'd answer for what was done. How! says PHILALETHES, shall ARISTIDES alone answer for all the Acts of the whole High Court? No, says MOMUS, he shall only answer for those we don't like; and you may call this and Act of the High Court, if you please; but it was ARISTIDES that did it; Sir, says PHILALETHES, Can one Man do the Act of many free and independant Men? Tis a Contradiction. And pray Sir What if it be, says MOMUS, can't this Honourable Assembly reconcile it, if they please? Do you think this is the only Contradiction they have reconcil'd since their Meeting? You know it is not; and, if you had open'd your Eyes, you might have seen from the Beginning, That all the Contradictions

dictions that were reconcil'd, were only in order to reconcile This One. Besides Sir, perhaps 'tis not so much a Contradiction as you make it; for, if Twenty Men do One Act; then, every One of the Twenty does it: And therefore, though others did this Thing of MANESs, yet ARISTIDES did it too: And therefore, this Honourable Assembly might justly charge it upon him: For, let me tell you, Sir, That if we think our selves oblig'd to tell Truth; yet we are not oblig'd to tell the whole Truth: And in my humble Opinion, we are not oblig'd to tell the Truth at all: For in all Matters that come before us; we only give our Opinions Sir, and not our Oaths; which is a plain Proof, that we are not obliged to determine any Thing, but just as we please. Nay, more Sir, we cannot be oblig'd Sir: For if we cou'd Sir, if Assemblies were tied down to Truth, and confin'd, within the narrow Bounds of Justice, and Equity; What wou'd become of their Freedom, Sir? My Friends, if we have not Freedom, we are no Assembly; and if we cannot do what we please, we have not Freedom. Gentlemen, 'tis the Freedom of Assemblies which MOMUS contends for; 'tis the Cause of Liberty Gentlemen; 'tis that Liberty, which ARISTIDES wou'd take away from you; and therefore, while you have it, employ it against him. Liberty! Liberty! Liberty! the Assembly eccho'd the Sound, as it were with One Voice, and nothing but Liberty was heard in it for a considerable Space. At Length, when the Cry was over, BELIDES rose up, and told 'em, that, Truly he cou'd not say, but that ARISTIDES was a good Man, and an excellent Archon (for

he had heard his greatest Enemies in that Assembly own as much) but then on the other Hand, it must not be deny'd; That, though the Man was INNOCENT; yet his PLACES were were very Criminal (for great Places always were so with those that wanted 'em;) And therefore, they were not fit for a Man of plain and Inartful Simplicity of Manners; because, such a Man cou'd not do half so much Good, either to his Cause or his Friends, or his Family; as a Man that knew the World: And therefore, he humbly propos'd, that, at the same Time they petition'd for the removal of ARISTIDES, they wou'd also Petition, That their worthy PRESIDENT might succeed him; for what shou'd we make it any longer a Secret to the Assembly (says he) How we have determin'd to dispose of these and many other Employments: all EUBÆA are already acquainted with our Designs in this Point; and why shou'd we conceal 'em from one another, ? ERICOS shall be ARCHON, PALAIGORAPHES, chief of the Ephetæ, DANEIOS next him, MOMUS next him, and so on. The Assembly did not seem to attend to what he said, but immediately proceeded to the Ostracism, which was perform'd in this Manner: Every one taking the OSTRAKON or Shell, and writing upon it the Citizen's Name, he would have banish'd, carried it to a certain Part of the Town, not far from a Place that was surrounded with Iron Nails; First, the Magistrates number'd all the Shells in gross (for if there were less than Three hundred, the Ostracism was imperfect) then laying every Name by it self, they pronounc'd him whose Name was written by the major Part, banish'd for Ten Years.

As

As therefore they were inscribing their Shells, 'tis reported, That a very illiterate clownish Fellow, giving ARISTIDES his Shell, as to one of the Assembly, entreated him, to write ARISTIDES upon it. But he being amaz'd, and asking, If ARISTIDES had ever done him any Injury? None at all (says he) neither know I the Man, but I cannot bear to hear him so much spoken of every where as a just Person. ARISTIDES hearing this, is said to have made no Reply; but return'd the Shell, with the Inscription of his own Name.

Now, besides the Reasons already assign'd, for the Banishment of Aristides, 'tis said, That the Spirits of the People were now grown high, and set upon great Matters, by Reason of their late Victories; insomuch that they cou'd not bear any Persons of eminent Fame and Reputation; coming therefore together from all Parts into the Principal City, they decreed that Aristides shou'd (with the Consent of the Aristocracy of Athens) be banish'd by Ostracism; giving their Envy to his Reputation, the Names of Love, of Liberty, and Eubæa, and fear of Tyranny; for it was not the Punishment of any flagitious Act: but speciously term'd, the Depression and Restraint of exceeding Greatness and Power, It was a gentle Mitigation of Envy, determining its Malice, to work Injuries in no intolerable Thing, only a Ten Years Banishment.

I Shou'd have told the Reader two Hours ago, that this Volume contains only the first Part of the Life of Aristides; and that the next Volume (that's Great!) will give an Account of the Proceedings of the

the Senate of *Eubæa* in Relation to *ARISTIDES*; and also some further Decrees of the Assembly against him. Of *ERICOS*'s Conversation with *THEMISTOCLES*, upon the Subject of *ARISTIDES*'s Banishment; of the Assemblies Petition and the Answer they receiv'd from the Aristocracy; with many other Particulars, not less true than Wonderful; all which, will be publish'd sooner or later, according as the World approve themselves worthy of this.

But now methinks I hear one of my smart Readers take me up very handsomely in this Place..... Hey day, says he, What's here to do, a Preface at the End of a Book! marry that's New indeed! for my Part, I always thought that a Preface was something that was to go before; now for a Thing to come after which goes before, to me, is --- Nay, nay, Sir! pray speak out; I know what you'd be at very well; you mean Sir, 'tis a Contradiction in Terms: Alas, Sir! I have been so familiar with these same Contradictions of late, that I can't apprehend the least Danger from 'em: I have seen so many of 'em reconcil'd to one another, that I begin to believe they are the most harmless best natur'd Things in the World; and 'tis a Thousand Pities they should ever Quarrel again: But besides, you must know, Sir, that I am a great lover of Regularity; now thinks I, Since I design to divide this Life into two Parts, of Necessity I must divide the Preface into two Parts too; for otherwise it wou'd not be Regular: -- Well, but say you, the second Part of your Preface might have been annex'd to the second Part of your Life, whereas, now, here is a whole Preface, and but half

half a Life ; and pray Sir, is that Regular ? I must confess, it is not Sir ; but then, if it were, it would not shew my Design ; writing half a Book, is like building half a House, and a Preface at the End, is like the Stones or Bricks that jet out on that side the House, where the other Half is to Be added ; 'tis true, they look a little awkward, and irregular, but then they shew the Builder's Design ; And when the House comes to be finish'd, they add both to the Beauty and Strength of it : So Sir, you shall see, that when the second Part of this Life is publish'd, and bound up with the first ; then, that which was at the End of the first Vol. will be at the Beginning of the second, and so will be strictly and truly speaking, a Preface to it.

But abstracting from this Reason, if I pleas'd, I could quote many and great Authorities to support me in this Practice ; but (as PALAEOGRAPHES says) I'll give you One instead of a Thousand ; and that shall be irrefragable : Namely, the Authority of the Prince, and Flower and Cream of Criticks, the renown'd and ever-celebrated Dr. Bay in his Anotations upon the first Ode of Horace ——— *Præmii ut res ipsa indicat*, &c. (says he) That is, (as it is translated, for the Benefit of the English Reader :) This Ode stands for a Proem, or Prologue : The Thing shews it self plain : and was made the last in the Book, and then added to the rest ——— upon which, the ingenious Author of the Notes upon Notes ; who has a happy Sagacity at lifting the Doctor's Mind ; has made this curious Remark: Whereas (says he) it may possibly enter into the Heads of some poultry Judges, That

34 *The* LIFE of ARISTIDES.

That a Proem, or Prologue, (or Preface, tis the same Thing) may be such a sort of a Creature, as that an Author might think fit to compose it *first* and affix it to the *Beginning* of his Book: These are to give Notice, *that* a Decree is now come forth from the great *Bentivoglio*, by which, *Prologues* are appointed to be made last, and immediately to precede

F I N I S.



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